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PASTORAL VISITING—COMPLAINTS OF THE PEOPLE.

Pastoral visiting is a solemn obligation which every pastor owes his people; and the people of every pastor are quick to discern, and free to complain of every violation of this obligation. Whenever such complaints arise, they should be weighed in the scales of impartial estimation, in view of all the excusing and modifying circumstances with which they are connected. The labor in this department of the pastor's duties is so entirely his own, and the blessings so exclusively his people's, that their incessant cry upon this subject, "Give! give!" does not surprise us. This cry, however, from its very nature, can never be satisfied: the people who are visited the oftenest, complain the loudest that they are neglected. Considering the blessings of pastoral visiting, and the comparative ease with which they are secured by the people, it is not strange that a tendency is sometimes manifest to elevate it to undue prominence, to the prejudice of other departments of pastoral labor. In the excessive desire for pastoral visiting, there is danger lest the relative importance of preaching and other ordained instrumentalities be underrated. The constant changes which our religious journals have been ringing, the last five years, on the great duty of direct effort for the salvation of men, have proposed the worst object for their attainment; but should it appear, in the attainment of this object, that they had withdrawn the confidence of the churches from preaching and other Heaven-ordained institutions, it might be seriously doubted whether the good that has attended them has been sufficient to counterbalance the evil that will follow. As we appreciate sanctified influence, we would not detract from the efficiency of personal efforts of pastors or private Christians; but as we value the institutions of the Gospel, we would most sincerely deprecate every influence that neutralizes the direct appeals of the pulpit, and withdraws the confidence of the churches from public preaching, as the instrumentality ordained of Heaven for the conversion of the world.

These complaints of the people, however, when considered in connection with the various obstacles which circumstances of families and communities oppose to the successful prosecution of pastoral visiting, are of the most essential service to the preacher. With these complaints constantly ringing in his ears, there is no tendency on his part to a too lavish profusion of pastoral visits. Things will follow their tendencies, and here tendencies all lead to the opposite extreme. We speak of ministers generally. There may have been some who, in their inordinate desire to gratify, have flattered their people by a too lavish bestowment of pastoral visits, and raised expectations in their mind which no judicious pastor could consent to gratify. There may have been others who, yielding to the weakness of humanity, have somewhat improved the rule of our discipline upon the subject, and have lived, instead of visited, from house to house.

Although the obligation of pastoral visiting always remains the same, the conduct of it must vary with time and place. Though we can hardly conceive of a station where this department of parochial labor could be omitted with impunity, yet we can hardly find two stations where, in its exercise, it can be governed by the same rule of conduct. One rule must govern the pastor in the city, and another in the town; different rules, too, must determine its exercise in commercial, manufacturing and agricultural towns. Inattention to these things we think lies at the bottom of most of the complaining we have alluded to. Forgetting the entire dissimilarity between the circumstances of the respective places, one who has been accustomed to receive extended visits in an agricultural district, complains that they are curtailed or omitted in a manufacturing town; and another, who lives remote from the centre of business, regrets that his pastor does not spend his long evenings with him, as the old itinerants used to do, while, in reality, every evening of the week is already chartered for religious purposes. He who, in the early days of Methodism, together with his family, composed one-tenth part of the little congregation where he worshipped, and felt himself and family entitled to one-tenth of his preacher's visits, is not grieved at the change which has come over Methodism, and reduced him to one-third of the pastoral visits which were his proportion, although effected by trebling the number of families on the station.

The present state of New England society is peculiarly unfavorable to the successful prosecution of pastoral visiting. The evening which was once sacred to pastoral intercourse, and which presents facilities for it which no other portion of the day possesses, is pre-occupied. It was the custom of the celebrated Robert Hall, to devote three of the evenings of the week to visiting the people of his parish. These visits were seasons of interest and entertainment. Not only the members of the family, but friends and relatives, were present on these occasions. These meetings were not slurred or considered burdensome, but rather solicited and sought after, and were attended with the happiest influences. Other ministers have consecrated their evenings to pastoral visiting with the most distinguished success; and we believe, in the early days of Methodism this custom obtained among us as a people; but now, except in some commercial and agricultural districts, the practice is discontinued. On our manufacturing stations it meets two obstacles. The first exists in the fact that the evenings, a late hour, are consumed in our factories; and the second in a necessity which grows out of the first, that the remainder of the evenings are devoted to public and social meetings. With the first obstacle it is useless to contend. It is a circumstance entirely beyond our control—which well nigh destroys all pastoral intercourse. The whole factory system of working and boarding bears most destructively upon pastoral visiting. Would the pastor visit his members who are thus employed? Their meal-time is the only time he can find them at home, and this, of all others, is the most unfitting season for a pastoral visit. Does he call at any other hour? He may possibly find the good woman of the house, and eldest daughter, at home, but they are so cumbered with household cares, that they have no time for conversation or prayer. Such is the hurry of every family, that the claims of religion, meditation and prayer are well nigh neglected. As a general statement, we may say that in our pastoral visits we find only the female members of the family at home, and they often unprepared to receive a visitor. If we would see the other members, we must follow them to the respective places of their various occupations, and converse with them there. This we would most cheerfully do when they work alone, or the nature of their work is such as to afford facilities for confidential conversation. If, in connection with these considerations, our people would admit the supposition that they do not so warmly receive their pastors as formerly, nor so highly appreciate a pastoral visit as their fathers did, it would, we think, very considerably moderate the frequency and severity of their complaints. Not-

ing will more certainly secure frequent pastoral visits, than indications, on the part of the people, that such visits are acceptable.

We have adverted to the fact, that the evenings once sacred to pastoral intercourse are now devoted to religious meetings. There is a necessity for this, if we would ever reach the manufacturing portion of our membership, who at these times leave their homes and boarding-houses and come to our assemblies. This is the only means of pastoral acquaintance with them. But while we thus devote every evening of the week to religious purposes for their accommodation, we deny ourselves our only chance of becoming acquainted with the families of our distant members. In view of these things we have sometimes thought that we hold too many meetings; and that it were wiser to divide the evenings of the week between our social meetings and the families of our members. J. T. P.

SUPPORT THE CHURCH.

It is an incontrovertible fact, proved by the Holy Scriptures, that God has called some men to devote themselves wholly to the word of the ministry, so that consequently they cannot consistently obtain a support by attention to worldly avocations, or support themselves by their own funds, unless possessed of that amount of property which perhaps few possess, and would of course require men of much wealth and them only to fill this office.

But the Holy Scriptures inform us of the right way of supplying a man's wants, so that he will not be obliged figuratively to "fill his belly with the east wind." The apostle says on this subject, that as the minister feeds them (the church) with his spiritual things, they also should minister unto him in carnal or temporal things, so that he may live by the gospel, though not designedly. Now here is pointed out in a clear manner, the duty of both preachers and people. We claim the undivided services of our ministers, as far as consistent with his other indispensable duties. But while we enter this claim, are we not under much obligation, morally at least, to meet his temporal wants, as we should be if we hired a man to work for us by the day, at a stipulated price, to pay the same? Let justice answer. But who are to meet this claim of the preacher? The members of the Quarterly Conference appoint a committee, who make out his estimate, which Conference is composed mostly of stewards and leaders, and they generally approve of this estimate. But does the matter rest here? No. The stewards are bound, by virtue of their office and the relation which they sustain to their pastor, to give of their substance, and to induce others, as far as possible, to give according to the ability which God giveth. Yes, every member, private and official, according to his ability, is called of God to amply support the ministry temporally, as God's ministers are to preach his gospel. The institution of the Christian ministry is one of the main instruments in God's hands of the world's conversion, and should be prized and supported accordingly, and no little "if" should stand in our way.

I know of a steward on one of our stations, who observed to me he should "make the preacher a present, as a man, but the society should get no credit for what he should give." Now this man has the means of doing much good, but had rather that the church should suffer in its reputation, as it regards paying his preacher. Surely, this brother if he does know does not like to practise Methodism. I consider a Methodist steward bound to act like one. I know of another who has held the office of steward nearly three years, but, as one of the board of stewards informed me, had never asked his minister if he wanted any thing for his support. And although this brother has great love for humanity that is suffering, beneath a colored skin, yet appears to have forgotten the great principles of humanity and justice towards the man sent of God to preach the great fundamental truths of his world. And not only is this last brother faulty, but nearly the whole class of which he is a member, of whom much might be given, and with them a local preacher. The reason assigned is, they cannot have the use of the meeting house for the Liberty Party to lecture on politics, contrary to the express provision of the Trust Deed, though they have never given a dollar towards building said house. Because they cannot make every body see just as they do and bow to them, God's cause must suffer. They can be very good Methodists when they can ride on their own "hobby horse," but if not they won't go at all. Well, they alone must bear it. Now is this consistent? Is it right to injure the preacher by withholding, and the church, when it is out of their power to do different? Our Trust Deed secures the use of the house and land to the members of the Methodist Church for specific purposes, and binds all; and does any one wish to have its trustees break the trust they have accepted, and thus furnish a precedent that would, if carried out, render all our meeting-houses like a whirlpool of confusion? For if we let in one political party we must all, or some will be grieved. Brethren, let us be consistent Methodists, and if we cannot make every body see as we do, let us remember God's house and his institutions, and let us make every thing bow to this, and let us share in the glorious privilege of supporting our ministers. Neglect of God's house is one step to apostasy. Alas! God only knows how many souls have been lost in a few years past, through Satanic influence, under the specious names of abolition, Millerism, &c. How many have left churches, the home of their birth, and gone out on to what they call "God Almighty's common," which has proved to some to be nothing more or less than the devil's great pasture. O, return ye, "for why will ye die, O house of Israel?" I once heard a Methodist preacher relate an anecdote. He said, he "read in an old story book that the devil held a council in hell, and all agreed to go on a mission to this earth for a certain period of time, at the end of which they were to relate the success each one had. So when they met, one said he had been able to set one nation to fighting another. Another related what he had done, &c. But there was one, who said he had been watching an old Christian twenty years; at first he could do nothing with him, but after a long while he found he made him yield, little by little, and at last entire victory was gained over him—he got him back to the world. Upon which relation it is said they were so well pleased they gave a shout which rang through all hell!"

March 21, 1846.

MILTON.—This famous poet rose at four in the morning during the summer months, and at five in the winter. He studied in the forenoon, exercised in the afternoon, and in the evening sang, accompanying himself on some instrument. He had a fine voice, played well on several instruments, and understood harmony; and judging from his *Paradise Lost*, he must have been passionately fond of music and the perfume of flowers. He usually retired at nine, and composed a while in bed.

For the Herald and Journal.

"YE SHALL HEAR OF WARS."

War! war! war!
Hear the sound from afar!
How it peals through the air!
How it rings in the ear!
Every sail, every car,
Every mail, is the bearer
Of the tocsin of war!
And the darkness grows drearer!
Hark! the deep-throated boom!
How it strikes on the ear—
Let it fill us with gloom—
The great conflict is near!
War! war! war!
O! the terrific roar,
As it sounds from afar!
As it nears our shore!
Hear the prancing of steeds!
See the forming of squadrons!
Thoughts of high martial deeds
Fill their hearts—make them bolder!
Lo! behold! how they march,
"Making sounds as they tread,"
While the war banner waves
In the breeze, o'er their heads!

War! war! war!
See! it bursts on our heads!
View the deep-stained gore
On the field strewn with dead!
Hear the heart-rending groan
Of the widow and mother!
Hear that fond sister's moan
As she bends o'er the brother!
How they weep! how they wail!
Do you ask what it's for!
Read the dark, awful tale
In the horrors of war!
H. M. B.
North Malden.

THE WRITING AND PRINTING REFORMATION. PHONOGRAPHY—PHONOTYPI.

Mr. Stevens.—Probably some of your readers are interested in the Writing and Printing Reformation, and would be glad to gain some information as to its progress, I will give a few facts in relation to the subject.

Phonography is divided into two branches.—The first is designed as a system of short hand, to be used where rapidity is desirable, and is divided into three styles—the first is as long as common long hand, being but the elements; the second, by the use of abbreviations and about one hundred *logograms*, or characters representing words, can be written about twice as fast, and the third is the *ne plus ultra* of short hand writing. There is an analogy and system throughout the whole, which renders it perfect, and one person after having learned to use it, can readily read the notes written by another, which, I believe can be done in no other system of short hand ever invented. That this can be done, is proved by the fact, that a speech delivered by Mr. Cobden, in Parliament, on the corn laws, which made several columns of small type, was printed within four hours after delivery. It was taken in Phonography, and the notes passed to the printers without transcribing. The speech was reported for the London Times, and the editor of that influential journal recommended the system very highly. There is in Boston, at the present time, a gentleman from England, who challenges any one to test any system of stenography against Phonography, as a system of reporting. Probably, however, very few of your readers care about Phonography as a system of reporting, and it would require constant practice for some time to render any one a proficient.

The second branch is *phonetic long hand*, used where accuracy is required in preference to speed, as in law documents, correspondence, &c., and is merely common writing, written phonographically, that is, rejecting silent letters, and spelling according to sound. Of course, new characters are introduced to represent sounds which are now represented by a number of letters. This style can be easily learned in two or three hours, and I would recommend to those who do not wish to learn Phonography, to get a slip containing the phonetic alphabet, and practice this system of writing. It can be read quite readily by those entirely ignorant of the system.

But these two modes of writing are intended merely as *auxiliaries* in introducing the great *printing reformation*, which I shall speak of presently. In England, the Phonographic Testaments, responding Society numbers, I think, upwards of fifteen hundred numbers, and rapidly increasing. There are half a dozen lithographed publications, a very large number of manuscript magazines, which circulate among small clubs, and a large number of teachers actively engaged in spreading a knowledge of the science. They have also a *Phonetic Council*, who are authority in all matters connected with the reform. Phonography has been introduced into about one hundred educational establishments and colleges, where it is in many cases continued as a general branch of education. During the last year, nearly 300,000 letters, written in the character, passed through the post, from and to Phonographers in different parts of the kingdom. The Phonotypic Journal, a monthly publication, printed entirely in phonotypy, circulates twelve thousand copies monthly. They are also issuing the *Old and New Testaments* in a new character, and other works will be issued as fast as possible. Milton's *Paradise Lost*, and The Vicar of Wakefield are announced as forthcoming.

The American Corresponding Society numbers about six hundred members, but this, of course, does not include all who understand the art.—The object of these societies is, to spread a knowledge of the system in every possible way, and the members are bound to give information and assistance to those who request it. The system is making its way into some of our schools and colleges, and a number of young men are teaching it to their fellow students, and during vacations teach it in adjacent towns, and thus pay part of the expense of their education.

We come now to the most important part of the subject, *Phonotypy*, (pronounced phonotypy,) or the *PRINTING REFORMATION*. And certainly, no one who candidly examines the subject, can doubt the necessity of a reform in our orthography, or as Phonographers term it, *bothography*. Let any one look at our printed and spoken language, consider the endless perplexities caused by silent letters and the changing sounds of the vowels, consider that out of the fifty or sixty thousand words comprised in our language, less than one hundred are spelled as they are pronounced, and perhaps he may understand Mr. Pitman's exclamation, "I thank fortune I was born where the English language is spoken, for after many years of hard study I have acquired a tolerable knowledge of it." Sheridan truly said, that "Egyptian hieroglyphics were not better calculated to conceal the secrets of knowledge, than English spelling is to make a secret of English pronunciation."

The objection has been urged against a reform in our printed language, that it would destroy the

etymology! So a man must pass thirty years of his life in learning to combine twenty-six letters in different ways, so as to spell words, and when to put in three or four letters which shall have no sound or meaning at all, and if he asks why he must do all this, he is coolly told that it is because these words are derived from the Latin, Greek, or Syriac, when he cares no more about either of these languages than he does about Chinese. But he must learn them all; they must not be altered; they must remain as they are, to assist musty book-worms in their etymological researches—guide-boards for antiquaries—jump posts for one, but stumbling-blocks for one thousand light-houses for blind men. This excuse reminds one of Mr. Dickens' *Weller's* saying, "Whether it is worth while to go through so much to learn so little, as the charity boy said when he got to the end of the alphabet, is a matter of taste; I think it isn't."

But the objection that it will destroy or obscure the etymology of the language, is not a sound argument against the reform proposed. It will be very easy to give the *old*, i. e., the present mode of spelling, by the side of the new, in dictionaries, and then those who are curious in such matters, may rummage among what Lindley Murray (peace to his ashes!) calls "the just method of spelling words," and etymology, to their hearts' content; and they will not then, as now, be enlightened at the expense of others. If it be desirable to preserve our present orthography, for reference, it can be very easily done; and indeed I think it had better be, that future generations may refer to our ponderous dictionaries, and wonder at the barbarians who lived in the nineteenth century.

I know there are many who consider it a wild and impracticable scheme to attempt to reform our orthography, sanctioned as it is by custom. They would consider it a sort of sacrilege to alter what their fathers never found fault with. But there many, too, who are more skeptical in regard to the wisdom of their ancestors, and are determined to introduce a new order of things.—Phonographers, each and all, like Hamblin, have "sworn eternal enmity," not to Rome, but to the present way of using Roman letters, and they will not cease their efforts until they shall have accomplished a reformation. Phonographers intend to render the written and printed language simple, philosophical, and easy of attainment, instead of permitting it to remain as it now is, complex, unphilosophical in the extreme, and difficult of acquisition. It is true it is a mighty work, but it is a noble one, and a large army are engaged, with brave hearts and willing hands, in the glorious cause. Additions are daily made to their ranks, and men of learning and influence are giving it countenance and support, in both hemispheres. Let every one who desires to see the good work go on, give a helping hand, and soon we shall rejoice in a new orthography, and the cumbersome system now in use will be consigned to "the tomb of the Capulets."

I was reading, a short time ago, an article from Chambers' Journal, on Civilization in Madagascar, and the following passage interested me much:

"Infanticide was common among them, was abolished, though not without great opposition, by a royal edict, which also established new regulations respecting baptism and marriage, and it was found that there was less difficulty in deciding on these points than on the orthography to be adopted in Madagascar writing. This was at last regulated by a law, which enacted that every one should make use of the English consonants, but that the vowels should be French, in order, said the king, 'that a man may be always a, and not sometimes an o or an e.'"

There's a rebuke from a heathen land—an exquisite satire on civilization. England and America, the two greatest and most enlightened nations on the globe, and which have produced the greatest poets, statesmen, philosophers and divines the world has ever seen, still continue to use, in defiance of all reason and common sense, an orthography which heathen, "among whom infanticide is common," repudiate. Christians teach heathen how to read; heathen teach Christians how to spell.

I had the pleasure of witnessing, a short time ago, an exhibition which proved conclusively the superiority of the new orthography, in teaching persons to read. Mr. Boyle had a class of colored people in Providence, from thirty to forty-five years of age, and who were entirely ignorant of the English alphabet. He instructed them two or three hours per day, and in five weeks, or seventy hours, they could read sentences, and short stories as readily as children do after attending school upwards of two years. They were all laboring people, and had many disadvantages to contend with. Mr. Boyle used the Phonotypic Reader, an elementary school book, issued by Messrs. Andrews & Boyle. A committee, among whom were Rev. Mr. Kirk, Mr. Bowditch, and two or three other well known gentlemen, were appointed to examine the class, and make a report, which they have done.

It is obvious that a knowledge of the system would be very valuable to missionaries, and would save a vast amount of time in acquiring a knowledge of other languages, or in spreading our own. Had I space, I would enlarge upon this point, but I hope it will soon be taken into serious consideration by others.

I perceive in the Herald of March 26, a communication signed "H." I should like to reply to one or two of his remarks. He says, "Many a good thing has failed simply because we have been used to doing so." "It is a conservative principle," and "men may be led, but will not be driven." Well, Phonographers are radicals, and we will set radicalism against conservatism, and we will coax men until we get strong enough to drive them. We will show them that Phonography will benefit them—that it is for their interest. An appeal to the pocket is sometimes more powerful than an appeal to principles.—"H." thinks the scheme of reforming or orthography "attempts too much!" Not at all; better make a thorough sweep at once; have every sound in our language represented by one sign, and one only. This has been done in Phonotypy, and most of the consonants represent the same sound that they now do. K, Q and Z are rejected; C is retained, but has the sound of K, which it now most generally has. Characters are introduced for *ch*, *zh*, *th*, *sh*, *ph*, *ff*, for the compound vowels *i*, *oi*, *ou*, as in *pine*, *voice*, *thou*, and the sound of *u*, as in *here*, and the nasal *ng*, as in *sing*. G retains its hard sound, as in *give*, and I represents what is called the soft sound of G, as in *joke*, *gem*. "H." says, if our "i" were sounded like long *e*, as in all the languages of continental Europe, it would preserve the likeness to the Latin." This is the case in Phonotypy; it has the sound of long *e*, and the word *beer* is represented by these three letters, *bir*. The Phonetic Council, in fixing the forms of the letters, conformed to other languages as far as they could without deviating too widely from the letters in our own.

The sound of *u* in *cur* is long, and a pure vowel sound, and marked in Phonotypy No. 5. The *u* in *curry* is not a good example of its stopped sound, although given in Mr. Pitman's scheme. (Phonographers say, *stopped*, instead of *short*; meaning, the same in quality but not in quantity.)

The sound of *u* in *dull* is a better example of its stopped sound. The English pronounce many words differently from the Americans; *curry* is pronounced shorter.

"H." says, "If this letter (*o*) were used for both the long and short sounds [of *u* in *cur*] in a multitude of words where the *o* is now sounded like *u* short, there would be no change." True; there would not be. The sound of *a*, in *dore*, is the short or stopped sound of *u* in *cur*, and is not the sound of short *u*, Webster to the contrary notwithstanding. *U* is a compound vowel, and has no stopped sound in English, although it has in German. Webster marks the sound of *u* in *full* by one character, and that of *u* in *hull* by another. The man must possess extraordinary power of discrimination who can detect the slightest difference between the two. Most orthoepists are very far out of the way in their classification of vowel sounds. They call the sound of *i* in *pin* the short of *i* in *pine*; it is stopped *e*. They make the *e* in *met* the short of *e*; it is stopped *a*. I do not mean to assert that orthoepists cannot distinguish between sounds, but that they do not classify them correctly; they do not understand the philosophy of sound. The Phonetic Council have among their members men who are as well acquainted with language and languages as Noah Webster was, and better acquainted with the philosophy of sound, and they have classified and settled the Phonotypic alphabet in a philosophical manner, consonants as well as vowels.

I will here give Mr. Pitman's classification of the vowels, and approved by the Council. Of course I cannot give the letters by which they are represented. They are arranged in pairs, full and stopped. 1. The sound of *e* in *me*; stopped, *pin*. 2. *ate*; stopped, *met*. 2-1-2.—*Bea*; not stopped sound. 3. *Far*; stopped, *eat*. 4. *Full*; stopped, *not*. 5. *Cur*; stopped, *call*. 6. *Any*; stopped, *wholly*. 7. *Fool*; stopped, *full*. Note one can perceive the analogy of the sounds, as they are here classified. I think, myself, however, that the stopped sound of 3 should be the stopped of 2-1-2, and that the *true* stopped of 3, though frequently occurring in French, is seldom heard in English; but I think it occurs in such words as *pass*, *ask*, *grass*, &c., which seems to be neither the full sound of 3, as in *bar*, nor the stopped in *bat*. The latter seems to pair better with a *u* in *mare*, or 2-1-2, and the *a* in *pass* with a *u* in *bar*, or 3. However, I do not presume to put my opinion in opposition to the decision of the Council. Of course the reader will understand that the sound of each vowel is the name of the letter which represents it.

But I must close; I have already said much more than I intended. I hope all who are interested in the subject will do what they can to forward the good work. It is progressing rapidly, but there is much to be done, and it will take time to do it. It will undoubtedly encounter opposition, but it must and will triumph. It is based on *truth*, and "truth like water, will find its level."

I shall be happy to give any information in my power, on the subject, to any one who will write to me, and perhaps I can advise them what publications to get, should they wish to purchase, or they may get them of Messrs. Andrews & Boyle, 339 Washington St., who have on hand a good assortment and the latest editions.

NATH'L GARLAND.
Boston, March 28, 1846.

For the Herald and Journal.

PRACITICAL BENEVOLENCE. ANOTHER WORD TO EPISCOPAL METHODISTS.

Dear Brethren,—The times in which we live, and the circumstances by which we are surrounded, demand the existence and operation of the principle and spirit of benevolence. Theoretical benevolence may look pretty, but it is as destitute of life and fire, as a pictorial exhibition of a burning mountain. It may talk, parade, and vapor much, but it never did, and never can, still a sigh, dry a tear, or save a soul. The fact that you have received a religious training, taken upon the vows of God, and are entrusted with a large share of your Lord's money, authorizes the expectation that you will do something, yea, much, to improve, and save the rest. I have no wish to intrude myself upon your notice; neither have I the vanity to suppose that I can introduce you into the wide field of practical benevolence, in better style than others; yet believing it my duty to speak in reference to a subject which has been dear to my heart ever since God, for Christ's sake, forgave my sins, I now beseech you, of your clemency to hear me a few words. It is my deliberate opinion, my serious belief, that as a church, we are behind the times in many respects; but especially on the score of benevolent action, for the recovery of a lost and perishing world. Our contributions to the Missionary, Bible, Education, Sunday Schools, Tracts, and other Christian and benevolent institutions, are meagre, compared with what is being done by others for the dispersion of ignorance, the downfall of infidelity, and the rapid advancement of Christianity. As a church, we are clothed with fearful responsibilities, and with the velocity of time, are hastening to our final account.

"Lord, shall we live so sluggish still,
And never act our part?
Come, Holy Ghost, from the heavenly hill,
And warm our frozen hearts."

But why are we doing so little? Doubtless there are many so called reasons for such puny efforts, yet I seriously fear the main cause of our practical inefficiency may be found in our want of enlightened and deep toned piety. We do not feel as we should feel, and therefore do not act as we should act. According to our last Minutes, there are within the bounds of the Vermont Annual Conference, nine thousand three hundred and sixty-five members and sixty-seven local preachers of the M. E. Church. Let each of these pay into the missionary treasury the sum of fifty cents per year, and the aggregate would be, in round numbers, \$4,716. Let them pay one half that sum each, and it would amount to \$2,358. One fourth that sum would amount to \$1,179. Let this host of the professed disciples of him who came into this world to seek and save that which was lost, pay twenty-five cents to aid each of the benevolent enterprises specially named in this communication, and the grand total would be \$111,730. Some cannot pay so much as this, but others can, and will pay more. And cannot all, if they will, pay something? There are also in our young conference, some seventy-five efficient and ten superannuated ministers belonging to the ranks of our God-given itinerancy. The acquaintance I have had with this class of the servants of the church of Christ, has prepared me to say, that I know them to be, at least, as liberal, as generous, according to their means, as any class of men the world has known. Many of them can say,

"No foot of land do I possess;
No cottage in the wilderness;
A poor wayfaring man."

Yet they are ready and willing to sustain to the extent of their ability, any and every enterprise which promises good to man. No branch of the church of God on earth, has a more laborious and

self-sacrificing ministry than the M. E. Church. None who more efficiently wield the "old Jerusalem blade," the sword of the Spirit, which is the sword of God. None who more successfully push the victories of the cross on the yielding territories of death and hell. Now who, if faithful unto death, in their high and holy calling, will wear a crown more richly studded with spirits redeemed from sin and hell, through their instrumentality? O! brethren, for the sake of Christianity, which is Heaven's best boon to man—for the sake of the widowed, suffering, and perishing humanity—for the sake of consistency—for the sake of every thing that is lovely and of good report in this sun-stricken world—with manly dignity, second the efforts of your ministers to replenish the growing treasures of your benevolent societies with ample funds; and at once place your valuable institutions (especially Newbury Seminary) above pecuniary embarrassment. As the stewards of God, as the executors of his will on earth, rise and be doing, while God prolongs the kind reprieve, and props the house of clay. While our State Legislature, in its wisdom and philanthropy, is nobly coming up to the aid of our common schools, and is sending through the State her angels of mercy, to remedy existing evil, shall the church leave her seminaries and colleges to work out their own salvation with fear and trembling? God forbid. "But beloved, I am persuaded better things concerning you, and things which accompany salvation, though I thus speak." This may be the last year of our earthly existence and probation. Let us do something in behalf of all our benevolent enterprises—something worthy of the Christian character and name. I close, by soliciting your careful and prayerful attention to the following Scriptures. "There is that scattereth and yet increaseth; and there is that withholdeth more than he meet, but it tendeth to poverty." "The liberal deviseth liberal things, and by liberal things shall he stand." "But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine." "Trust in the Lord and do good—so shall thou dwell in the land, and verily thou shalt be fed." F. D.

For the Herald and Journal.

REV. JAMES MUDGE.

Dear Br. Stevens,—I send you the following extract from a letter written by our deceased Br. Rev. James Mudge, a short time before the last session of the New England Conference, and in view of his next appointment, which has proved to be his last. It exhibits a most lovely spirit of entire consecration to the divine will. That his brethren in the ministry may be led, like him, to a close examination of their spirit and motives, and like him be enabled to feel, through grace, "willing to go any where," and like him, to finish their course with joy, is my sincere desire.

March 21, 1846. S. B.

"I am particularly interested in your remarks on a 'general, constant, and particular consecration.' I have had considerable experience in this point, particularly the past year. To give you one instance of it—My thoughts were called to our appointments, and to the natural desire for a 'good' one. I asked myself whether I was willing to go to the poorest, or whether I was indulging in worldly ambition. To try myself, I took the roll of the last Conference and read carefully, asking myself at every undesirable place, 'Am I willing to go there?' I believe God gave me grace to feel willing to go any where. I trust that I shall in future have a victory over this form of ambition."

"I have received a peculiar baptism of quietness during the past winter. It has brought me into a lower place, and a more desirable place than I have ever had."

In reference to continuing another year where he was, he says, "I would not choose between going and staying. If I stay, I shall, by divine aid, spend a pleasant year; and if I go, I trust the Lord will provide."

For the Herald and Journal.

RENDER TO CÆSAR THE THINGS THAT ARE CÆSAR'S.

Br. Stevens,—I was awakened by the preaching of good old Wm. Bramwell in England, and I have been a member of the Methodist Episcopal Church in this country twenty-seven years. I lived six years in the New England Conference, and the last twenty-one years in the state of Maine, where I have been enabled to keep a home for the Methodist preachers, by which means I have formed many a pleasing acquaintance, both to my profit and instruction. The last five months I have lived in Saccarapa, where I have sat under the ministrations of Br. G. F. Cox, of whom I have heard so much, and read some of your worthy Journal. I must confess, in consequence of what I had heard, my mind was somewhat prejudiced against him, which led me to watch his movements with rather a jealous eye. But after attending most of his meetings for so long a time, and having the privilege of visiting him in his family two or three times a week, in justice to him I must say, of all the ministers that I am acquainted with, (and that is not a few,) I know of none that governs better his own household, and none more devoted to the cause of God, the good of souls and all the interests of the Methodist Episcopal Church, and none more opposed to Come-out-ism.

His unwearied efforts, too, to free the meeting house in this place from its extravagant debts, which he has nearly accomplished, is additional proof of it. And in token of the love and respect that this people have for him, between two and three hundred of them met at his residence a few weeks since, and left with him the amount of \$134. This information, Mr. Editor, I wish to offer in justice to Br. Cox, that others may be undeceived as well as myself.

N. B. I am no Millerite, and never was.

A LAY MEMBER.

THE VALUE OF A CHRISTIAN NEWSPAPER.

Every family ought to have a weekly religious newspaper. It is an ill way, too, to borrow, for that is cheating the printer. The small subscription price will make no man poorer, but richer—in temporal, but much more in spiritual. A family that takes such a paper can easily be distinguished from one that does not, by their enlarged information and sympathy. Their minds scan the moral horizon, and their hearts beat to the measure of a larger love to the church and to the world. It aids the father and mother in the religious education of their children. It furnishes Sunday reading of a pure character. It gives a higher tone to the conversation of the tables and the fireside. A clergyman can tell at once by the zeal, interest, and intelligence, the household in his parish that are blessed by such a weekly messenger of truth and salvation.—Christian World.

HERALD AND JOURNAL

WEDNESDAY, APRIL 8, 1846.

CHURCH GOVERNMENT.

Identity of Bishops and Presbyters.

We have shown the evidence from the Scriptures and Christian fathers for the identity of Bishops and Presbyters in respect to order.

Many of the best standards of the Anglican Church have admitted the right of presbyters to ordain, and their identity in order with Bishops. Neale, in his History of the Puritans, declares that the reformers under King Edward "believed but two orders of churchmen, in holy Scripture, Bishops and Deacons; and consequently, that Bishops and priests [presbyters] were but different ranks or degrees of the same order." Acting on this principle, "they gave the right hand of fellowship to foreign churches, and to ministers who had not been ordained by Bishops." The proofs of this assertion are so numerous, that we can only refer to them. The "Institution of a Christian Man," known also as the "Bishop's Book," was prepared by Cranmer, Latimer and eight other Bishops, at the command of the King. This work affirms "that in the New Testament there is no mention made of any degrees or orders but only of deacons [or ministers] and of priests [or Bishops]." Two Archbishops, nineteen Bishops and the lower house of convocation subscribed to this work. The composition of this book was most deliberate and cautious. A meeting of the highest authorities of the church was appointed to determine important questions of religion. These questions were classified under heads and appertained to the Bishops and learned divines. Each wrote his answers separately, and at a fixed time reported them in an assembly of all, and then they discussed their variations of opinion, till they could concur in a common report to be made to the convocation. At one of these meetings, held in 1537, a paper was prepared, called "A Declaration of the Functions and Divine Institution of Bishops and Priests." It was signed by Cranmer, and many Bishops, and other divines, and declares that "in the New Testament there is no mention made of any degrees or distinction in orders, but only of Deacons [or ministers] and Priests [or Bishops]." In 1540, a commission, with Cranmer presiding, affirms "that the Scripture makes express mention of only two orders, Priests and Deacons."

"The Necessary Erudition of a Christian Man," approved by Parliament in 1543, and prefaced by an epistle from the King, declares, "that priests [presbyters] and Bishops are by God's law, one and the same, and that the powers of ordination and excommunication belong equally to both," and under Elizabeth it was enacted by Parliament "that the ordination of foreign churches should be held valid."

Lord King affirms in his Primitive Church, "As for ordination, I find clearer proofs of presbyters ordaining, than of their administering the Lord's Supper."

Stillinger asserts, "It is acknowledged by the stoutest champions of Episcopacy, before these late unhappy divisions, that ordination performed by presbyters in case of necessity is valid."

Archbishop Usher, being asked by Charles I. in the Isle of Wight, whether he found in antiquity that "presbyters alone did ordain," answered "Yes," and that he would show his Majesty more—even where presbyters alone successively ordained Bishops; and brought as an instance of this, the presbyters of Alexandria choosing and making their own Bishop, from the days of Mark till Heraclas and Dionysius.

Whittaker, of Cambridge, asserts as the opinion of the Reformers, that "presbyters being by divine right the same as Bishops, they might warily be set over presbyters over the churches."

Bishop Forbes declares "Presbyters have by divine right the power of ordaining as well as of preaching and baptizing."

The Episcopacy of the Methodist Church is precisely in accordance with the foregoing views, that is, it is Presbyterian, our Bishops being considered but Presbyters in order, differing from Presbyters only in office, as *primi inter pares*, first among equals. Ordination is limited to them only as a delegated power from the presbyters, and simply for considerations of convenience. Provision is made in our Discipline for the resumption of the power by presbyters in certain exigencies.

We have then an overwhelming amount of the highest authorities, ancient and modern, in evidence of the fact that the Christian ministry, as recognized by the primitive church, consisted of but two orders, Presbyters and Deacons.

* Coleman's Prim. Church, c. vi.

† See Hall's Puritans and their Principles, pp. 44, 45.

‡ Coleman's Prim. Church.

WESLEYAN UNIVERSITY.

The Wesleyan University has a special claim on us for patronage and support. In the present state of society and the wants of the church and world, we need such an institution of learning. Many of the younger preachers have been fitted by our literary institutions, and are occupying many of the most respectable stations in the church.

Thirty years since, most of these stations or churches were young and poor, and gave but a small support to the preachers that filled them. Thirty years since we had no Academies. Most of the older preachers contributed liberally out of their small allowance to commence and carry forward these institutions. Indeed, I know one preacher who gave all he saved for the first six years, (with the exception of a few books), to commence the first Academy among us in New England. And will not the junior preachers who are serving the churches that were planted by Pickering, Mudge, Kibby, Merrill and others, feel a pleasure in consummating the work so well begun? I believe they will. If the time comes when we shall not be willing to make sacrifices of ease, comfort and money, for the cause of Christ, the glory will have departed from us. May that time never arrive. Most of our churches have been planted and watered by the sweat and tears of men who are fast passing away to the spirit land. A great responsibility rests on those who are to follow them. May they be faithful to God and the church.

Let us cheerfully labor to place our institutions of learning on a permanent foundation, that they may read forth pure and healthful streams to water and fertilize all these lands.

DANIEL FILLMORE.

Taunton, March 30, 1846.

MORAL TONE OF THE PRESS.—We have occasion to know that there is ground for the following statement from the Boston Traveller:—

"It is obvious that there is a growing interest in intelligence of a moral and religious character.—This is evinced by the increased attention which is paid by the conductors of the newspaper press almost universally to the communication of such intelligence. Religious news is now as promptly circulated by the press as other news; and to a considerable extent, we are happy to believe, it is much sought for. There has been a great change in the popular taste in regard to such things."

CORRESPONDENCE.

LIFE INSURANCE.

What is Life Insurance? Not the assurance that an individual will live any specified number of years—but the laying aside annually, during his life time, a small sum of money, that his widow and children may receive a large sum at his decease, happen when that may. The Insurance Company is a sort of Savings' Bank, where these yearly contributions are deposited and put at interest, and from which the large sum is paid out when the individual dies.

As many ministers, as well as others, have little or no means of providing for the support of those whom they best love, after their decease, it is a subject of deep interest to them; and for this reason I am induced to give a brief explanation of Life Insurance.

Most of the Life Insurance companies in Europe are Stock companies, yielding a large profit to the stockholders. In this country, several companies have been established on the Mutual principle, by which all the profits are divided among the persons insured, each one of which becomes a member of the company.

In order that the reader may have a comprehensive view of the whole matter in as brief a form as possible, I will first exhibit an abstract of a larger table, and then give the explanation of it.

Age of person ins.	Expectation of life.	An. prem. on \$100.
15	31.9	\$1.56
20	28.9	1.77
25	26.1	2.04
30	23.6	2.36
35	21.5	2.75
40	19.6	3.20
45	17.8	3.73
50	16	4.60
55	14.2	5.78
60	12.4	7.00
65	10.5	8.53

In the first column may be found the age of the person insured, intermediate years being omitted to make the table more concise. It can easily be filled up by any person skilled in figures, by making proportions for the other two columns. The second column shows the number of years that persons may be expected to live, at the ages marked in the first column. This is obtained by a comparison of the bills of mortality in Europe, embracing many thousands of individuals, and exhibits the average. The third column gives the annual premium which must be paid into the company, while the individual lives, that his family may receive 100 dollars at his death. Now for an illustration.

A man in health, at 40 years of age, may reasonably be expected to live nineteen years and six-tenths. He gets insured, and pays three dollars and twenty cents a year, while he lives, and his family at his death receives \$100, if that event happens within a week after insurance is effected. A larger sum may be insured, in which case a proportionately larger premium will be required.*

Now, must this premium be paid every year, as long as a man lives, if it should be double the common lot? Not in Mutual companies. His premiums are earning a profit, and he is entitled to his share of it.

I have seen it stated in the newspapers, that one of the New York mutual companies, which has been in operation about two years, expects to divide 70 per cent. to the individuals insured, at the end of five years from the commencement of their operations.

That is, a person who has paid a premium of \$100 a year, for five years, (dividends are made at periods of five years,) will, at the end of that time, have \$350 coming back to him, and so in proportion. If he lets this amount and his subsequent earnings remain in the company, at compound interest, he will in a few years have enough to make a fund, the interest of which will pay all his subsequent premiums. He will then have what is called a *clean policy*—his family are secure for the amount insured, and he has nothing more to pay.

But how can the profits be so enormous? Answer, It is not all profit. The premiums are those that have long been established in Europe and America, and are more than sufficient to pay all losses. A part, then, of what is called profit may be considered as a return of part of the premiums. Now this is all a matter of the easiest and most accurate calculation. We know, from repeated observation, that of a thousand persons, all of the same age, the average of their continuance in life will be a certain known number of years. If a thousand insured persons, therefore, make up any one company, one thousand dollars to be paid at the death of each of them, we know very nearly what sum each must pay a year, which, with the interest, will make up the \$1,000 to each; for though some die before, others will not till long after the average. Now suppose such a company never insure another individual—if their premiums are duly paid and their investments properly made, they are secure from bankruptcy. The family of the last man who dies will have his \$1,000.

Assuming that the expectation of life stated in the table is correct, the premiums annexed, at compound interest, (which is the proper mode of reckoning,) will amount, at the expiration of each period, to about 25 per cent. more than the sum insured; that is, for every \$1,000 which the company pays out, they will have received \$1,250. But mark, the table is calculated for the mass of European population, with all the disease of squalid poverty, the luxury of pampered rank, as well as the sobriety of the middle class. It embraces the diseased and dying, as well as the living and healthy. The average expectation of life in an equal mass or American population may be considered as ten per cent. greater.

But again, Insurance Companies take only healthy lives at these premiums; more being required of those who are sickly. Would it, then, be too much to say that the average expectation of life in 1,000 healthy persons, is 20 per cent. greater than in the same number taken from the mass indiscriminately? To be more particular, would not 1,000 healthy persons at 40, be as likely to live 23 years more, on the average, as 1,000 from the mass, including the diseased, to live 19? It is a matter of opinion, but I think the estimate a safe one. These two circumstances, then, extend the expectation of life to 1,000 healthy persons, about 30 per cent. beyond the tables. But suppose it to be 25 per cent. This will give to the company \$1,750 for every thousand dollars which they are required to pay out. Thirty per cent. would give about two for one. This estimate, which can easily be calculated, shows how it is that such large returns are made. In Mutual companies this surplus is divided among the persons insured. There are other sources of income, such as forfeitures for nonpayment, or for fraud, annuities, endowments, &c.

The Mutual Benefit Life Insurance Company, incorporated by the Legislature of New Jersey, and having its principal bureau for business at No. 11 Wall St., New York, and agencies in all our cities, offers to persons insured in that company, if their annual premium amounts to fifty dollars or more, to receive one fourth in cash, and the remaining three-fourths in a secured note, on which annual interest is to be paid. It therefore becomes an object with many persons to get a larger amount insured than they otherwise might, in order to make the premium amount to fifty dollars or over. There is little probability that the principal of the notes will ever be wanted, and the profits and return premiums will in a few years be sufficient to cancel their notes, and

even furnish a fund for the payment of the annual premiums.

Females may be insured as well as males. Children may insure the lives of their parents, and parents of children. If insurance is effected for the benefit of wife and children, the amount cannot be taken by creditors.

M. SPRINGER.

THOMPSONVILLE, CONN.

Dear Br. Stevens.—This flourishing village is situated on the banks of the Connecticut river, eighteen miles north of Hartford, and eight south of Springfield. The Hartford and Springfield railroad passes directly through the village, by which there are two daily conveyances to New York, Boston, and Albany. The Thompsonville Company was chartered in May, 1828, and the first manufactory was started in 1830, for the manufacture of every description of carpeting. The quantity of wool consumed per annum considerably exceeds 1,000,000 lbs., or 2,500 bales; flax yarns, about 60,000 lbs. They run 12 sets of condensing cards, and 2,000 spindles. Worsteds spun per day, 500 lbs. There are 230 looms, and the number of yards woven here daily is about 1,500, consisting of Aixminster, Wilton, Brussels, Trepply, Super, Ingrain, Damask, Venetian, and in fact every description of carpeting, some of the most beautiful ever exhibited in this country, besides rugs of every pattern and description, the colors of which are said to be equally durable with those of foreign importations. This company have extensive wholesale warehouses for the sale of their goods, in Spruce Street, New York. It is said that wages at this establishment are fifty per cent. higher than are paid for the same class of work in Europe. The Enfield Company was chartered by an act of the Legislature in June, 1845, with a capital of \$300,000, and have now erected a mill (which will be started in a few days) to be driven by steam power, 150 by 40 feet, four stories high, besides basement; and will make, when in operation, 1,000 shirts and drawers per day, of silk, cotton, wool and merino, and will run 3072 cotton and 480 woolen spindles. This factory has improved machinery, and will employ about 150 hands. There is a factory of the same kind, which has been in operation for some time, in this place, but of its statistics I am uninformed. There is also a hair-sewing factory; and I should have stated that the President's house in Washington, and the Halls of Congress, have been lately furnished with carpeting from this place.

The number of inhabitants in the village is about 2,000; three-fourths of whom are foreigners. There are three churches, the Methodist Episcopal, Old School Presbyterian, and Associate Reformed; two hotels, and five places where liquid poison is sold, viz., rum. *Homo homini aut Deus aut Lupus.*

The Methodist Society was formed in 1841, when our beloved brother John Hovson preached here with signal success; and subsequently, B. Blood and Alderman, much to the profit of the church. Br. Robert Allyn having become the Principal of the "Wesleyan Academy" in Wilbraham, soon after the session of the last Conference, the writer was appointed by Bishop James to fill up the remaining portion of the Conference year.

We have a good church and house of worship newly finished and furnished, inside and out, with a cupola and an excellent bell. Our prayer is, that the Lord may continue to bless this dear people.

D. M. ROGERS.

Thompsonville, March 25, 1846.

TRURO, MASS.

Br. Stevens.—As the present conference year is nearly brought to a close, and my labor is about finished in this place, at least for the present, justice to the church and the cause of Christ seem to demand of me a statement as it is respects the prosperity of the church and society in this place. It is well known to many readers of the Herald, that this church has had deep affliction to encounter.

In 1841, the great October gale swept away 27 persons connected with this church and society. In addition to this, a large amount of property was lost, which necessarily rendered the society comparatively poor. A dark cloud hung over the prospect of the church, portending nothing but evil to its future well being. Some thought it would be entirely useless to make further effort to sustain the cause as a separate church; others thought it best to continue to persevere, that better days would come to their relief, and they should be delivered from their discouraging circumstances.

They made application to Conference for a preacher, with little expectation that their wishes would be gratified.

In 1844 I was appointed to this field of labor.—When I came here, I found religion at a low ebb.—The class papers had not been renewed for two or three years. Some of the members had died, others moved away, and more neglected to attend the means of grace. The house of worship was out of repair, and unfit to worship in, especially in the cold part of the season. In such discouraging circumstances there was no time to be idle. The business was to commence the work, and to commence it right, and persevere in the way of well doing, and not compromise with the world, the flesh or the devil. Now the first step I took, was to visit from house to house, and ascertain the state of every one's mind, by asking them personally and pointedly, how their soul prospered; and then gave such advice as the case seemed to require. I regulated and divided, at a suitable time, the different classes according to discipline, as near as I could, or practicable.—When our brethren came home from sea, we made an effort to repair our meeting house. After mature deliberation, it was decided that the time had come, if they thought to sustain the cause of Christ, that the work must be done. A desire was expressed by some to have a vestry finished under the house for social and other meetings. This benevolent object met with some opposition on the ground—the society was not able to defray the expense. But liberty was given to those who wished to have a vestry, provided it could be done by subscription, which was finally accomplished. Our house has been thoroughly repaired and finished in modern style, painted inside and out, carpeted, and will compare with any house on the Cape according to its size. The vestry has been finished complete, and will accommodate nearly three hundred persons. The upper part of the house is warmed by a furnace placed in the basement. This method is far superior in heating a house than with stoves, and we find no difficulty in making the house comfortable in the coldest weather we have experienced the past winter. Nearly the whole expense of repairing the house has been promptly met. There is a small debt on the society, but the probability is, that it will not be a burden, or hinder the church in her future operations. Our house was rededicated the third of last December. Sermon by Br. Lovejoy, of Provincetown. I shall not speak of

the merits of this discourse, for I could not do it justice, if I were to attempt it.

In the evening, Br. Stearns, of Wellest, gave a lecture on the rise and progress of Methodism. Both of these efforts met the approbation of the audience. The choir performed their part well; extremely so. On the whole, the temporal affairs of the society at present, are flattering. The presiding elder's claim has been cheerfully and promptly met. My allowance has been made out, notwithstanding this year is rather a short one. No cry has been made against the officers of the church because the Annual Conference sits two months earlier than usual.

Our Sabbath School has been continued through the winter, and is in a prosperous and flourishing condition. Old and young take a deep interest in this institution.

We have an excellent choir of singers under the instruction of our chorister, Br. Bartholomew O. Gross, who has just closed a singing school for the season. It is said to be the best choir on the Cape, and is surpassed by very few, if any, in the conference.

The congregation has increased to some extent, and in the after part of the day one half. As it respects benevolent objects, we are striving to do something, but shall not do so much as desirable. In future, I think this society will do as much as any, according to their ability. As it regards the special welfare of Zion, there is nothing special at present. We have good meetings, and the different means of grace are pretty well attended. I can but hope the day is not far in the distance when the Spirit of God shall visit the people in power. During the past two years one has died, two withdrawn, three removed by letter. Five have experienced religion, one reclaimed, six joined on trial, four in full connection, and four by letter. Hence our increase has been small in the church for the two last conference years. But the way is now well prepared for my successor. And no one, who may be appointed to labor with this people, need have any misgivings. They are kind and benevolent, and will do what they can to sustain their preacher.

C. A. CARTER.

SOUTH TRURO STATION.

Br. Stevens.—As the time draws near for me to leave this station, I feel it my duty to inform the friends of Zion of its situation, and will begin by giving some of the report that was presented at the last quarterly meeting Conference.

"The present state of the station for peace, harmony and firmness in the doctrine and discipline of the church, is equal, if not better than at any previous time since I have been in it; though I am sorry to have to say, that six have withdrawn during this Conference year. The regular attendance on the class meetings for the past winter, has been much better than last winter. Our meetings are good seasons, some of late have become very solemn. They have raised the allowance of the presiding elder, of their preacher, and a good present besides; and he spoken to their praise, that they settled with their preacher two months before Conference. They have raised for missions, \$41.00; for Preachers' Aid Society, \$5.35; for Wesleyan University, \$15.00; Bible and Tract cause, \$5.16; for the Sabbath School Union, \$1.65, and for the Sabbath School, \$13.95. And Br. G. C. Rand may put down for thirty copies of the Sunday School Advocate, and sixteen copies of the Missionary Advocate, as the money is all ready.—They have formed a Young Men's Missionary Society, and a Young Ladies' Benevolent Society; one object of which is, to furnish furniture the preachers' house with the necessary articles of furniture. I will here advise all stations to do the same, that have not already done it. Why not have this very useful work done at once?

We have held monthly missionary prayer meetings, which worked well, which are to be continued. Last evening we held our last for this Conference year; at the close of which, they made Br. Zacharias Rich, superintendent of the Sabbath school, and their preachers' wife, life members of the Parent Missionary Society. And as I take my leave of this beloved people, I would say of them, and of the stations on the Cape, so far as my knowledge extends, that for support, generosity and kindness, they are not surpassed by any other part of the Conference; and if any preacher or his wife has any objection to coming on to the Cape, it is because they are not acquainted with this noble hearted community. And also I would say, that there are fewer evils existing here than in any other part of the United States that I am acquainted with; and I have travelled in five of them; and let me say to him who is to follow me, that in this station, he will find a good preachers' house, one of the best country meeting houses, and a good field to labor in; and my prayer is, that the Lord will give him a glorious revival of religion.

South Truro, March 30. L. PEARCE.

HARTFORD, VT.—Rev. F. T. Albee writes, March 20: We are enjoying a sweet and refreshing revival of religion on this station. Some fourteen or more have lately found redemption in the blood of the Lamb, while others are awakened to a sense of their lost condition. An unusual seriousness pervades our Bible class and Sabbath School. We think God is with us, and the church is still looking for greater displays of the Spirit's power. A brighter day is coming; a sound of an abundance of rain is heard; we think, all through this region—God grant we may not be disappointed. We are much indebted to Brs. Wells, Colver, and McCurdy, for their well-timed labors of love with us. May the Lord reward them.

OFFICERS OF PREACHERS' AID SOCIETY, PROVIDENCE CONFERENCE.

At the Annual meeting of the Providence Conference Preachers' Aid Society, held in this city, on the 22d inst., the following list of officers of the Society for the ensuing year were elected.

PRESIDENT.—James Lewis, of Providence.

VICE PRESIDENTS.—J. M. Chesbrough, of Providence; Thomas Phillips, do; Joseph Smith, Warren;

Wm. Pierce, Bristol; Iram Smith, Fall River; J. R. Ward, New Bedford; Benj. Mumford, Newport;

Jonathan Skinner, Eastford; Elisha Harris, Coventry; Frederick Worth, Nantucket; Freeman Atkins, Provincetown; C. D. Fillmore, Franklin; D. N. Bentley, Norwich; E. Pollard, East Greenwich; Fox Nichols, Thompson.

Corresponding Sec.—Rev. Geo. M. Carpenter, Providence.

Recording Sec.—Josiah L. Webster, Providence.

Treasurer.—Preston Bennett, do.

Board of Managers.—Job Andrews, Samuel James, Solomon Arnold, Wm. A. Wardwell, Peleg H. Barnes, Vinal N. Edwards, Wm. Gardner, Wm. A. Williams, all of Providence.

J. L. WEBSTER, Rec. Sec.

Providence, March 27, 1847.

DELEGATES TO THE CHRISTIAN UNION CONFERENCE.

The ship Schilla, from Philadelphia, on Tuesday week took out as passengers, the Rev. Dr. S. S. Schmucker, Professor in the Theological Seminary at Gettysburg, Pa.; the Rev. Drs. B. Kurtz, and J. G. Morris, and Mr. Robert E. Wilson, who go out as delegates to the conference which assembles in London on the 19th of August next. They design passing some time on the continent previous to the assembling of the convention.

PLAN OF THE CONFERENCES FOR THE HERALD.

At the last sessions of the New England Conference, they adopted the following plan for the extension of the Herald, viz:

Resolved, That we will use our best endeavors in the course of the present Conference year, to obtain at least an average of six new subscribers for each preacher within our bounds.

Resolved, That we respectfully and earnestly recommend this whole subject to the consideration and co-operation of all the New England Conferences.

As it is to be expected in every new measure, this plan met with some opposition, though we believe it was very slight. To the brethren who still disapprove it, if any there are, we would submit a few remarks.

1. The plan did not originate with the Association who publish the Herald. It proceeded from the Conferences, as their voluntary act, where all concerned had a right to oppose or second it. It was not known to the Publishing Association till it had passed all the Conferences. It is therefore entirely the responsibility of the preachers themselves.

2. It was needed, as an act of justice to both the paper and the preachers who do their duty in sustaining it. The Herald belongs to the preachers; its proceeds are at their disposal. They also had been receiving it without payment, on condition that they should use suitable endeavors for its success as agents. No less than one tenth of the whole edition had been thus distributed among them gratuitously. And yet it was ascertained that while some labored heartily for its extension, a large portion of them did little or nothing for it. Was this right?—Was it not desirable to adopt some method of reminding the latter of their relation to the paper? The Conferences took the above course for this purpose. Let it not be said that such men ought not to need such an expedient. All who know human nature will not say so. The facts in the case showed its necessity.

3. The plan has thus far worked advantageously. It has added at least one sixth to the circulation of the paper.

4. It is accompanied with the most liberal advantages to the preachers themselves. It affords them the paper at one dollar a year, to be paid for by commissions on new subscribers and moneys collected from old ones. These commissions are twenty-five per cent. on new subscribers, and ten per cent. on payment from old ones.

5. Is there a preacher having a congregation of at least twenty persons, who can complain of these terms? Seeing the necessity and utility of some such measure, could one be devised more liberal?

6. Most denominational papers set the example which the Conferences have adopted in this instance. We know of no other denomination in the land whose ministry receive their official papers at less than one dollar a year. One at least of our own General Conference papers charges a subscription price to the preachers.—The Pittsburg Advocate. They pay one dollar fifty for it, and are allowed a commission of 12½ per cent. on collections from current subscribers, and 25 per cent. on new subscribers. Thus collections from six current subscribers, or three new ones, will pay for the paper; whereas, with the Herald, collection from five old subscribers or two new ones, is all that is required.

7. It is our opinion, therefore, that the plan of the New England Conferences is both expedient and right. Let us work it thoroughly, brethren, till the Herald shall be spread broadcast through New England. We cannot conceive of a case among us, where the above terms are not practicable, and even easy. And if there are such, should the brethren concerned in them feel that a most salutary and needed arrangement ought to be opposed because of a few exceptions?

LITERARY NOTICES.

LITTLE'S LIVING AGE, No. 99, contains the following attractive table of articles.

1. Six Months at Graefenberg.—Chambers' Journal.

2. A Journey to Mount Sinai.—Chambers' Journal.

3. The Christmas Gambols.—Examiner.

4. The Luman Gallery.—N. Y. Courier, and Com. Advertiser.

5. Eastern Europe, and the Emperor Nicholas.—Spectator.

6. The Dead Letter Office.—Portland Argus.

7. Early History of New York.—Tribune.

8. Religious Movement in Germany.—Edinburgh Review.

9. Political State of Prussia.—Edinburgh Review.

10. Adventures in the Pacific.—Chambers' Journal.

11. The Carmagnole.—Chambers' Journal.

12. Narrative of Frederick Douglass.—Chambers' Journal.

13. Northern Provinces of Mexico.—New Orleans Bulletin.

14. The Anglo-Saxons in America.—Congregationalist.

15. The Ship Constitution.—Journal des Debats.

16. Plague of the Personal.—Chambers' Journal.

17. New Books and Reprints.

18. SCRAPES AND POETRY.—Old Manuscripts, 11—Force of Kindness; William F. Harden, 17—Christmas, 20 Grace Church, New York; New Orleans, Early History, 36—Mr. Catlin and the Indians in Europe 45—Photography applied to Astronomy, 50—Forest Melodies, 56.

REID'S DICTIONARY.—This is a work which has had remarkable success in England. It is a convenient

dodecimo, but contains 40,000 words, with 3000 foreign roots, and an accented list of 15,000 Greek, Latin and Scripture names. Waite, Peirce & Co.

ANCIENT MYTHOLOGY, is a little volume by Keith, the able historian. It is illustrated with numerous plates, and is well adapted to schools. Appleton, N. York. Waite, Peirce & Co., Boston.

ARNOLD'S LECTURES ON HISTORY.—Dr. Arnold has lately been made familiar to American readers. He was the "prince of school masters," and had he lived would have become the prince of historians; of the later ones, at least. These lectures are sterling.—Waite, Peirce & Co., 1 Cornhill.

OLLENDORF'S GERMAN GRAMMAR.—The readers of the last number but one of the Methodist Quarterly, will remember Professor McClintock's commendations of Olleendorf's Method of instruction in languages.

It is the right one because the natural one. We have it here in a substantial volume, from the press of Appleton & Co., N. Y. Waite, Peirce & Co., 1 Cornhill.

ARNOLD'S Latin Prose Composition, is considered a first rate text book. It has reached a sixth edition in London, and is now for sale at Waite, Peirce & Co.'s, 1 Cornhill, Boston, where also may be had his First and Second Latin Book, which has had the highest sanction in England.

BALTIMORE CONFERENCE.

We have learned from this Conference. It has passed resolutions (and it is reported nearly unanimously) which will be more gratifying to the North than could have been expected. It repudiates the doctrine that slaveholders, under all circumstances, ought to exclude a man from the church, (a doctrine which Methodist abolitionists are far from affirming,) but has resolved to keep slaveholders out of its ministry as it has always done, and to adhere to the Methodist Episcopal Church. The Conference also expressed its determination to favor the division of the general funds of the church, as provided for in the plan of separation. The writer of the letter says there was at no time any warmth of feeling or division of sentiment respecting these matters. He further states that a pastoral address will be sent out in accordance with these facts.

BIOGRAPHICAL.

SISTER POLLY PILLSBURY died in this town, July 23, aged 73 years. Sister Pillsbury has been a respectable member of our church in this place for many years. Her loss is deeply felt, and universally lamented by the church of which she was a member. I visited her a short time before she died, and found she was sensible that she should stay but a short time on earth. I expressed my hope that she would yet be spared, to continue to pray for reformation, although she was feeble, and had been for years; but she still expressed an opinion that she should soon go to her reward. Before she crossed the Jordan of death, she gave directions in reference to her funeral, selected the bearers, and also the writer of this to preach her funeral sermon, and requested that the hymn should be sung on the occasion commencing.

"On Jordan's stormy banks I stand,"

after which she calmly fell asleep in Jesus, to be for ever with the Lord. May God sanctify this affliction to the bereaved husband and children.

JOSEPH PALMER.

Sandown, N. H., March 16.

SISTER NANCY NICHOLS died in Hampstead, Sept. 2, aged 58 years. Sister Nichols was a worthy member of society on Sandown circuit. She was poor in this world, but seemed to be richer in faith than some members who are rich in this world. She has gone, no doubt, to a rich reward in heaven.

JOSEPH PALMER.

Sandown, N. H., March 16.

BR. AARON ROWELL died in Maidstone, Vt., March 1, aged 75 years. Father Rowell adorned the Christian profession for 45 years, 18 of which he was a member of the Methodist Episcopal Church. He removed from Bradford to this place seven years since. He lived in peace with God and man, and when the summons came he was ready, and longed to depart. "Mark the perfect man, and behold the upright, for the end of that man is peace."

ISA BEARD.

Guildhall, March 20.

Another has departed from the church on this station, to join with those above. On the 21st inst., Sister SARAH McLAUGHLIN calmly fell asleep, aged 67 years. She has for many years been a member of the Methodist Episcopal Church. While in health she faithfully labored, but for many years her health has been poor, and she has patiently suffered. But she has gone to rest.

S. QUINBY.

Claremont, March 16.

MISS ELIZA JANE, daughter of John and Susan Mills, died August 10, 1845, in the 22d year of her age. Sister Mills professed religion and joined the church five years since, under the labors of Br. E. Brackett, and has ever since been an acceptable member of the church militant, until her Master called her to join the church triumphant. Her sickness was long and distressing, which she bore with Christian fortitude and patience.

Z. DAVIS.

Vinalhaven, Me.

SLAVERY.

For the Herald and Journal.

UNION WITH THE SOUTH.

NO. VII.

Mr. Editor,—Having trespassed so largely upon the patience of your readers, by going to an unexpected extent into a discussion of the moral character of the Church South, as exhibited in her opinions on slavery,—the practical tendency of those opinions,—the immorality for which she is responsible,—and her consequent grievous apostasy, we shall here rest the case for the present; for if we have established the positions which we have taken, by satisfactory evidence, we have proved the Church South to be an unrighteous association; consequently, to enter into an ecclesiastical union with her, in view of such evidence, must of itself be morally wrong. It is, therefore, a work of supererogation to add any other considerations against the proposed union; for the one which we have noticed must be sufficient to all who regard the evidence on which it is based as satisfactory. We did, however, intend to have presented other reasons of a miscellaneous character against this union, which we regard as of great practical importance; but as our friend Dr. Bond has withdrawn his union propositions, and the South have treated them with sovereign contempt, and especially as this subject is regarded as a "profligate one," and the editor of the Herald, and we do not know but his readers, are tired of it, we shall retire from the field with the understanding, however, that if this subject comes up again, assuming the hopeful attitude it did, we shall beg leave to read the friends of union another homily of similar length, and similar pungency, to the one we have just closed, though in other respects of a different character.

But you, Mr. Editor, and Dr. Bond, who have canvassed our doings in the late General Conference so freely and elaborately, and our good friends who claim the distinction of conservatives, ought to exercise a little commendable patience with us, poor rogues, who are dubbed as "ultras," when it is remembered that with all our reputed excitability and volubility, we so patiently and silently maintained, at the earnest solicitation of middle men, at the General Conference a long continued and most raking fire from the South, and some most impetuous and provoking assaults from middle men even during the pendency of the case of Bishop Andrew, and since that time have been ridden over rough shod by editors and correspondents, so repeatedly and recklessly from different points, and all this without uttering hardly a word, either in our own defence or on the merits of controversy, in this world without this battle more effectually than we, especially as they were new recruits in this war, and had now got their artillery turned about from us in the right direction. But when numbers of their most prominent men are, in our view, on the point of endangering the cause by publicly proposing the terms of an ecclesiastical union on with the South, and at this alarming crisis, we poor "ultras" deem it our duty to break our long silence, and listen to the rescue; it will not be surprising if at such a time as this, in view of all the circumstances of the case, we should regard the complaint, "we are tired of the controversy," as a little out of place. So entirely did we permit middle men to do all the talking at the late General Conference, and so entirely have we permitted them to do the writing since, that it has been officially reported, and the impression has somewhat extensively obtained, that the genuine abolitionism of a former day which can on no account make any compromise with slaveholding in the church or out of the church, is killed out in New England; but we speak advisedly when we say there never was a greater mistake. There never was, at any former period, so much of the spirit of genuine abolitionism in New England and at the North generally, as now. If it were not so, we should certainly be behind the spirit of the age, as exhibited in the civilization, to say nothing

of the Christianity of the 19th century; and have reason to fear that we were retracing our steps to the barbarism of a former period. So entirely still, however, have we remained during the last two years, that, to my knowledge, there has never been given a full exhibit of abolition views in regard to the case of Bishop Andrew. From considerations of expediency, it was not done at the late General Conference, and has not been done since. We have forbore, with a view to let the conservatives fight out the battle as they desired. We believed Bishop Andrew, not to be embarrassed with a mere "impediment," as stated in the resolution which was passed against him; but we believe him to be guilty of crime; the crime of voluntary entering into the relation of slaveholder, and the crime of "selling men, women and children, with an intention to enslave them," in making a legal conveyance of his slaves to a trustee for the pecuniary benefit of his family, and justly indictable for crime under the general rule on slavery. But we knew that such were the views and feelings of the conservatives, that we could not elevate the ground of the resolution, which finally passed, a single hair's breadth; and we feared that if we attempted it, we should frighten some of our timid associates, and lose the whole; and we went for it as it was.

You, Mr. Editor, judge the "appropriate time" for canvassing the question of union, to be the next General Conference, and not now; that it would be injurious to the interest of religion to prosecute the investigation now. By the way, let it be carefully noticed, that the subject of union had been publicly introduced and urged again and again by our most distinguished men, before we said a word in the way of discussing it; but we fear, Mr. Editor, that if the discussion is delayed to the next General Conference, after the conservatives have introduced it in such a conspicuous way, under the sanction of such overshadowing authority, that the New England delegation may be "caught napping" by that time, as it has been alleged they were at the last session of that body. And we should deem it a very great calamity to the church, to have them nap over so an important a measure as this.

As to the New England delegation "napping" at the late General Conference, we have only to say that if they napped at all, they napped at the earnest solicitation of our good friends the conservatives,—the very men who now speak of it in this flippant way; but the truth is, we did not nap at all; we were almost incessantly racked with such an intense and wakeful solicitude, we hardly napped in any sense, by night or by day, part of the time; and as to our being "caught," by the report of the "committee of nine," we assure our friends if they entertain this view, they are under an entire mistake. It is true, that measure was suddenly introduced, and urged by its friends to the final vote, with unusual if not indecent haste; but we think we were pretty fully apprised of its true character before it passed; so much so, that the long drawn elaborate discussions of great men and little men, and men of every description of talent, since, have elicited very little, if any new light on the subject. We were particularly apprised of the unconstitutional features of the measure before it passed, and some of us did what we could to effect an alteration in these respects; but as we were anxious to have something of the kind adopted, if it could be done consistently with our obligations, inasmuch as it was likely to result in freeing the church from slavery, which had been a leading object of the prayer of New England for eight or ten years, we left our seat and went around on the opposite side of the conference room to the seat of the distinguished member who was understood to be the author of the "Plan," to see if he could relieve our minds of the unconstitutional embarrassments of the measure. He kindly attempted it, but his explanations were not satisfactory. It however subsequently occurred to me, that as this was a most extraordinary case, and as the South claims to act under the law of necessity in taking the course which they did, and as the law of necessity is of higher authority than constitutional law, and the former always neutralizes the latter, in so far as the two come in conflict with each other, that the adoption of the "Plan" on the part of the Conference, might be justified on this ground. It struck me, that if the South acted under the law of necessity, and we claimed to, that our agency in the matter might be justified on the same principle, that the course of the whole civilized world is justified in countenancing unconstitutional revolutions, such, for instance, as the American revolution; and on the same principle which the course of the religious world is justified in countenancing ecclesiastical revolutions; such, for instance, as that involved in the organization of Methodism into a separate church, out of the bosom of the Church of England; and the organization of the Methodist church in Canada, out of the bosom of the M. E. Church. Such revolutions are of course always unconstitutional, in respect to the government in opposition to which they occur, however guilty or tumultuously they are effected; but they are countenanced on the ground that they are supposed to take place under the operation of the law of necessity. It was understood that the plan of division was exclusively provisional in its character; and that all the force or effect of its provisions depended upon the occurrence of two circumstances. 1. That the southern delegates should find on returning to their people, the invincible necessity which they had alleged, actually to exist. 2. That the southern portion of the church would assume the whole responsibility of effecting the division themselves, as the General Conference disclaimed having any power to perform an act of that kind. If the first of these circumstances was not found actually to exist, or the second did not occur, the plan was to be entirely null and void in all its provisions. The General Conference, therefore, went only so far in countenancing an acknowledged unconstitutional proceeding, as to make provision for it in case it actually occurred under the operation of the law of necessity. But this countenance and these provisions, have no application to the ecclesiastical revolution which has actually occurred at the South; for the southern delegates violated the conditions of the plan, at the outset, by immediately doing what they could to create the alleged necessity, instead of going home and ascertaining its actual existence; and thus annulled the plan and forfeited all its provisions. The reader will excuse this brief allusion to a hackneyed subject, as it is the only opportunity that the subscriber has had to explain his personal agency in a matter which has been so largely commented upon throughout the country.

The "Herald" of March 18th, has just arrived, containing Br. Porter's very flattering notice of my articles. It is fortunate for poor human nature, that the flatteries and calamities of life are so placed over against each other, as to prevent us from being injuriously elevated by the one or depressed by the other. It would give me great pleasure to be able to agree with the editor of the Herald, that there is no prospect of a union with the South,—that the hope of it is "as chimerical as an annexation of the moon." If I understand his allusion; but I am reluctantly compelled to differ from him in this particular, for the following reasons. 1. There is a large portion of the M. E. Church, both ministers and members, who entertain such views in respect to slavery, that they would have no conscientious scruples against entering into such a union, and among these are our most prominent men; so

that we have among us, to no very limited extent, the material for such a union. 2. Dr. Bond, Dr. Bangs, Dr. Durbin and others, have been so far from regarding the proposed union as "chimerical," that they have committed themselves before the public in favor of it. 3. The circumstances that the proposition of Dr. Bond have been contemptuously rejected by the South, does not weigh a feather against the supposition that the union may take place, for they would undoubtedly reject almost anything from that quarter, as they seem to regard the Doctor, and almost all he does, with "a true Gospel hatred." In conclusion, permit me to express my deep sense of obligation to you, Mr. Editor, entertaining the views you have done in regard to the expediency of this discussion, and your readers too, many of whom, undoubtedly, entertain the same views, that you have kindly suffered me to go on to the conclusion. And I earnestly hope that no circumstances may hereafter occur which may render it important, in our view, to trouble you or your readers with another line on this subject.

Redding, Conn., March 24th. M. HILL.

LADIES' DEPARTMENT.

THE NEST AMONG THE GRAVES.

BY MRS. SIOGREN.

The cloudless sun shone down
Upon a churchyard scene,
And there a quiet nest I marked,
Hid in an evergreen;
As wandering mid the hallowed mound,
With velvet verdure dressed,
I paused where two sweet sisters lay
In death's unbroken rest.
There was a marble rest
Beside that couch of clay,
Where oft the mournful mother sat
To pluck the weeds away,
And bless each infant bud,
And every blossom fair,
That breathed a sigh of fragrance round
The idols of her care.
The unfledged birds had flown
Far from the nest away,
Yet still within the imprisoning tomb
Those gentle sleepers lay;
But surely as those bright winged birds
Forsook the sheltering tree,
And soared with joyous flight to heaven—
Such shall their rising be.

CHILDREN.

BY MRS. HARRIET BEECHER STOWE.

"A little child shall lead them."

One cold market morning I looked into a milliner's shop, and there I saw a hale, hearty, well browned young fellow from the country, with his long cart whip and a lion shag coat, holding up some little matter, and turning it about on his great fist. And what do you suppose it was? A baby's bonnet! A little soft, blue, satin hood, with a swan's-down border, white as the new fallen snow, with a frill of rich blonde around the edge.

By his side stood a very pretty woman, holding, with no small pride, the baby—for evidently it was the baby. Any one could read that fact in every glance, as they looked at each other, and the little hood, and then at the large, blue, unconscious eyes, and fat, dimpled cheeks of the little one. It was evident that neither of them had ever seen a baby like that before!

"But really, Mary," said the young man, "isn't three dollars very high?"
"Many very prudently said nothing, but, taking the little bonnet, tied it on to the little head, and held up the baby. The man looked and grinned, and without another word down went the three dollars—all that the last week's butter came to; and as they walked out of the shop, it is hard to say which looked the most delighted with the bargain.

"Ah!" thought I, "a little child shall lead them!"
Another day, as I was passing a carriage factory along one of our back streets, I saw a young mechanic at work on a wheel. The rough body of a carriage stood beside him—and there, wrapped up snugly, all hooded and cloaked, sat a little dark eyed girl, about a year old, playing with a great shaggy dog. As I stopped, the man looked up from his work and turned admiringly towards his little companion, as much as to say, "See what I have got here!"

"Yes!" thought I, "and if the little lady ever gets a glance from admiring swains as sincere as that, she will be lucky."

Ah, these children! little witches! pretty, even in all their faults and absurdities! winning, even in their sins and iniquities! See, for example, yonder little fellow in a naughty fit; he has shaken his long curls over his deep blue eyes—the fair brow is bent in a frown—the rose-leaf lip is pursed up in infinite defiance—and the white shoulder thrust naughtily forward. Can any but a child look so pretty even in their naughtiness?

Then comes the instant change—flashing smiles and tears, as the good comes back all in a rush, and they are overwhelmed with protestations, promises and kisses! They are irresistible, too, these little ones. They pull away the scholar's pen—tumble about his papers—make somersets over his books, and what can he do? They tear up newspapers—litter the carpets—break, pull and upset, and then jabber unimagineable English in self-defense, and what can you do for yourself?

"If I had a child," says the precise man, "you should see."

He does have a child, and his child tears up his papers, tumbles over his things, and pulls his nose, like all other children, and what has the precise man to say for himself? Nothing—he is like everybody else—"A little child shall lead them!"

Poor little children! they bring and teach us human beings, more good than they get in return! How often does the infant, with its soft cheek and helpless hand, awaken a mother from worldliness and egotism, to a whole world of new and higher feeling! How often does the mother repay this, by doing her best to wipe off, even before the time, the dew and fresh simplicity of childhood, and make her daughter too soon a woman of the world, as she has been.

The hardened heart of the worldly man is unlocked by the guileless tones and simple caresses of his son—but he repays it, in time, by imparting to his boy all the crooked tricks, and hard ways, and callous maxims, which have undone himself.

Go to the jail—to the penitentiary, and find there the wretch most sullen, brutal and hardened. Then look at your infant son. Such as he is to you, such to some mother was this man. That hard hand was soft and delicate—that rough voice was tender and hissing—fond eyes followed him as he played—and he was rocked and cradled as something holy. There was a time when his heart, soft and unwarmed, might have opened to questionings of God, and Jesus, not have been sealed with the seal of Heaven. But harsh hands seized it—fierce, goblin lineaments were impressed upon it—and all is over with him for ever!

So, of the tender, weeping child, is made the callous, heartless man; of the all-believing child, the sneering skeptic; of the beautiful and modest,

the shameless and abandoned; and this is what the world does for the little one.

There was a time when the divine One stood on earth, and little children sought to draw near to him. But harsh human beings stood between him and them, forbidding their approach. Ah! has it not been always so? Do not even we, with our hard and unsoftened feelings—our worldly and unscriptural habits and maxims—stand like a dark screen between our little child and its Savior, and keep, even from the choice bud of our hearts, the sweet radiance which might unfold it for paradise? "Suffer little children to come unto me, and forbid them not," is still the voice of the Son of God, but the cold world still closes around and forbids. When, of old, the disciples would question their Lord of the higher mysteries of his kingdom, he took a little child and set him in the midst, as a sign of him who would be greatest in heaven. That gentle teacher still remains to us. By every hearth and fireside Jesus still sets the little child in the midst of us!

Wouldst thou know, O parent, what is that faith which unlocks heaven? Go not to wrangling polemics, or creeds and forms of theology—but draw to thy bosom thy little one, and read in that clear, trusting eye the lesson of eternal life. Be only to thy God as thy child is to thee, and all is done! Blessed shalt thou be indeed, when "a little child shall lead thee!"—New York Evangelist.

PASSAGE IN HUMAN LIFE.

BY WM. HOWITT.

In my daily walks into the country, I was accustomed to pass a certain cottage. It was no cottage of romance. It had nothing particularly picturesque about it. It had its little garden, and its vine spreading over its front; but beyond these it possessed no feature likely to fix it in the mind of a poet, or a novel writer, and which might induce him to people it with beings of his own fancy. In fact, it appeared to be inhabited by persons as little extraordinary as itself. A good man of the house it might possess, but he was never visible. The only inmates I ever saw, were a young woman, and another female in the wane of life, no doubt the mother.

The damsel was a comely, fresh, mild-looking girl enough, always seated in one spot, near the window, intent on the needle. The old dame was as regularly busied, to and fro, in household affairs. She appeared one of those good housewives who never dream of rest except in sleep. The cottage stood so near the road, that the fire at the farther end of the room showed you, without being rudely inquisitive, the whole interior, in the single moment of passing. A clean hearth and a cheerful fire, shining upon homely, but neat and orderly furniture, but whether the dame enjoyed, or only diffused the comfort, was a problem.

I passed the house many successive days. It was always alike; the fire shining brightly and cheerfully, the girl seated at her post by the window, the housewife going to and fro, catering and contriving, dusting and managing. One morning as I went by, there was a change; the dame was seated near her daughter, her arms laid upon the table, and her head reclined upon her arms. I was sure that it was sickness which had compelled her to that attitude of repose; nothing less could have done it. I felt that I knew exactly the poor woman's feelings. She had felt a weariness steal upon her, and borne up, hoping it would pass by, till loath as she was to yield, it had forced submission.

The next day, when I passed, the room appeared as usual; the fire burned pleasantly, the girl at her needle, but her mother was not to be seen; and glancing my eyes upwards, I perceived the blind close drawn in the window above. It is so, I said to myself, disease is in its progress. Perhaps it occasions no gloomy fear of consequence, no extreme concern, and yet who knows how it may end? It is thus that begin those changes that draw out the central bolt that holds together families; which steal away our fireside faces, and lay waste our affections.

I passed by, day after day—the scene was the same; the fire burning; the hearth beaming, clear and cheerful, but the mother was not to be seen,—the blind was drawn above. At length I missed the girl; and in her place appeared another woman, bearing considerable resemblance to the mother, but of a quieter habit. It was easy to interpret this change. Disease had assumed an alarming aspect; the daughter was occupied in intense watching, and caring for the suffering mother, and the good woman's sister had been summoned to her bedside, perhaps from her family cares, which no less important an event could have induced her to elude.

Thus appearances continued some days.—There was a silence around the house, an air of neglect within it; till, one morning I beheld the blind drawn in the room below, and the window thrown open above. The scene was over—the mother was removed from her family, and one of those great changes effected in human life, which commence with so little observation, and leave behind them such lasting effects.

YOUTH'S DEPARTMENT.

THE DISAPPOINTMENT.

One pleasant morning, quite late in the summer, Charlie wished very much to go out on an expedition, with his brother Albert and some of his schoolmates. It was vacation, and the excursion had been planned a number of days before. They were to ramble about in the woods and fields, and each carried a basket to put berries in. Charlie looked much disappointed when he found that he could not get permission to join the merry party. He had been unwell, and his father did not think him strong enough.

"Why, father!" he said in a tone of remonstrance, "I am very strong now. I wheeled my wheelbarrow full of chips, to the barn twice this morning."

"Yes," said his father, "you are stronger than you were a week ago, but not strong enough to run about and play hard five or six hours."

"I think I am, father. I don't feel tired any."

His father seemed a little disconcerted, and said half aloud,

"I had better have said nothing about the reason."

"What did you say, father?" asked Charlie. "Why, I suppose that, on the whole, it would have been wiser to have said nothing about the reason why I wished you to remain at home."

The little boy looked perplexed, and said in a surprised tone of voice,

"I don't see why, I am sure."

"Why, your mind is now employed in trying to destroy the force of my reason, when you ought to be trying to obey me willingly and cheerfully."

Charlie's countenance wore a thoughtful expression as his father spoke. He had been getting considerably out of humor, but he began to think that this would be both foolish and wrong. He was silent for a moment, and then said,

"Well, father, I will try to bear it patiently."

"I am very glad to hear you say so," said his father, "and I will tell you how you can easily succeed. Try to stop thinking of the expedition altogether, and employ yourself about something that will please and interest you."

Charlie resolved to follow his father's directions, and, in doing so, soon became quite cheerful and happy.—Watchman.

SELECTIONS.

TRIFLES.

How is it of the strongest mind,
That trifles hold such sway?
A word—say, 'tis a lock, unkind,
May darken all life's day.
O, in this world of daily care
The thousands that have erred,
Can any hardship better bear
Than they can bear a word!
Alas, the human mould's at fault,
And still by turns it chafes
A nobleness that can exalt,
A littleness that shames!
Of strength and weakness still combined,
Compounded of the mean and grand;
And trifles still will shake the mind
That would a tempest stand.
Give me that soul-superior power—
Which sways the weakness of the hour—
Rules little things as great;
That lulls the human waves of strife
With words and feelings kind,
And makes the trials of our life
The triumphs of our mind!

REMBRANDT, THE PAINTER.

Rembrandt, the celebrated Dutch painter, was the son of a miller, and was born in 1606, in a mill situated on the banks of the Rhine. He was gifted with that creating power of genius which requires little instruction, and is able to produce much by itself. It has been said of him, that he would have even invented the art of painting, if it had not been done before him. He has indeed, without study, without the aid of a master, guided only by his genius, formed his own rules of sketching, drawing and shading. We meet in his pictures no mere imitation of nature, for he represents it with so much truth that it seems to become life, and to descend from the canvass. He liked particularly to produce great contrasts between light and shade; and for that purpose he had his room arranged in such a manner, as to let in the light only by a very small opening. He liked to give his figures striking dresses, and for that object he had gathered many antique costumes and weapons. Rembrandt had many strange whims, like most people of uncommon genius. One day when he was painting the portraits of a whole family, and had almost accomplished his work, his servant entered to announce to him the death of his favorite monkey. Deeply moved by the sad news, he commanded the dead monkey to be brought to him, and regardless of the opinion of the rest of the family, he made a picture of it on the same canvass; this naturally displeased them highly, but he would not be persuaded for any price whatever, to erase it, and preferred to keep the picture, rather than yield to the request of the family.

This trait is so much the more astonishing in Rembrandt, as he was a very great miser. He used many artifices in order to sell his works as dear as possible. He sent his son among the citizens to sell some paintings, and bade him pretend that his father did not wish to sell them, and that he had taken them secretly. Some pictures he sent to public auction, and then went himself in disguise to bid them up as high as possible.

The avarice of Rembrandt was so great, that his pupils often ridiculed him. They painted on some round pieces of parchment the stamp of different pieces of coins, and by that means deceived him so, that in his covetous haste he seized them, fancying that some admirer of his works had left them purposely, as a token of benevolence and friendship.—Traveller.

CHILDHOOD'S HOME.

The following passage is from a letter written by Fisk, of the United States Journal, from the home of his childhood, Wilton, N. H.:

The dearest spot on earth is that of our childhood's home. The thousand blessed associations, the happy moments of our early days, when the brow was untouched by the breath of care, and the heart unvisited by a thought of sin, the innocent joys and momentary griefs of that sunny period of human existence, impress themselves upon the remembrance too deeply to be effaced from the recollection by the desolating finger of time. How happy is the heart to live over again those familiar joys. But where are the hands we pressed with such youthful ardor—where the hearts that beat responsive to our own—where the fond companions of our childhood's happy days? Scattered—wanderers to other lands, aliens to their birthplace, battling with fate in the world's struggle; some have halted in the race, and have laid down to rest in the quiet mansions of peace; others continue to struggle on with varied fortune and different success. Peace to the dead—health and prosperity to the living, wherever they be.

QUARRELLING.

Don't quarrel, we beg of you—don't quarrel. It is better to have a fit of sickness, or the toothache for a week, than to quarrel with a neighbor. It would not be half as wearing—half as perplexing. Why not live in peace? You appear to think you are not to blame when you quarrel. It is a mistake. You are. You would never quarrel, if you were not more or less to blame—this you may rely upon. What a hell upon earth, where people live in constant broils—each laboring to say or do something to displease his neighbor—and both speaking against each other, and when they meet, cast a sneering look, or fling out a provoking word! A savage life must be preferred.

O man, did you ever quarrel! Have you an enemy? Is there one of God's creatures whom you despise and turn from, as if it were a venomous reptile? Do you labor to make him feel your indignation and scorn? Wicked and wretched man that you are—so miserable as you can live—you will never be happy till you divest yourself of this malignant disposition, and become reconciled to your brother. Reflect seriously on your duty and interest, and twenty-four hours will not pass away before you become reconciled. Did you ever read what the poet says? Every word is true. Attend to it:

"The fine and noble way to kill a foe,
Is not to kill him; you with kindness may
So change him, that he shall cease to be so;
And then he's slain. Sigismund used to say,
His pardons put his foes to death; for when
He multiplied their hate, he killed them there."

A SIMPLE STORY.

About one hundred years ago, there lived in Massachusetts a clergyman who had a respectable neighbor belonging to his parish, who was notoriously addicted to lying, not from any malicious or pecuniary purposes, but from a perverse habit. The person was every day grieved by the evil example of his neighbor. The person was a Captain Clark, a friend of the person in all temporal matters, and a man useful in the parish.—But his example was a source of much inquietude to the person. He was determined to preach a sermon for the occasion. Accordingly he took for his text, "Lie not to one another." He expatiated on the folly, wickedness, and evil example of lying, in such a pointed manner, that nearly every person present thought he was sim-

ing at the captain. Meeting being done, some one said to the captain, "What did you think of the sermon?" "Excellent, excellent," he replied; "but I could not for my life keep my eyes off old mother Symington, thinking how she must feel, for the person certainly meant her." This story was told the writer by his mother, who was a daughter of the clergyman, and heard the sermon; to which she added, "My son, when you hear any folly or vice exhibited from the pulpit, before you look out for a mother Symington, look within yourself and see if Captain Clark is not there." Her advice had some effect, and may have again.—Phila. Daily Adv.

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